Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

MORAL USES OF THE PESTILENCE.

This is the title of a sermon, delivered on the late Fast day, by Rev. Orville Dewey, of New Bedford, from Isaiah xxvi. 9: 'When thy judgments are in the earth, the inhabitants of the world will learn righteousness.' Our readers will require no apology for the length of the extract here given.

The visitation of a calamity in some respects of an unprecedented character, has awakened the *world* to an unusual degree of consideration. It is most desirable that this consideration should be rightly directed; that it should be guarded from all resorts to superstitious reliances, and from an absorption in mere worldly fears; and that it should yield some results adequate to the greatness of the occasion. If the world after this calamity shall have passed over it, is to be no *wiser than it* was before, such a failure must, *to every* sober mind, believing in a providence, be a deep cause of regret. The end is more important than the means. It more concerns every being to improve God's discipline, than to escape it. To fail of that end, to fail of the improvement of the discipline, would be a greater calamity than it is to endure the visitation of the pestilence itself. For surely we are not, as Christians, to forget, that there are worse evils than the pestilence—worse evils than all outward calamities—evils so much worse, that all outward calamities are designed to be their antidote and cure.

This consideration, too, of the moral uses of the prevailing pestilence, would tend, more than any thing else, to allay the fears it inspires. It is not easy, unless we look at the moral aspects of this calamity, to prevent some natural tremors, some agitations, perhaps, of unmanly fear. If the elements are left to work their will upon us, if they are working to no end, but to show their awful and destructive power, if the scourge is borne upon the uncommissioned winds, and its pavilion is darkness, and its way is mystery, and its end is death; and there is no object, and no explanation, and nothing for the mind to deal with, but elements, and powers, but inevitable fate, and dire necessity,—how can mortal hearts sustain themselves in the dread encounter with agents so blind, inexorable, and awful! But if there is a Power, beneficent as it is mighty, that stays, at its pleasure, the pestilence that walketh in darkness and the destruction that wasteth at noon-day; if it suffers the prevalence of disease to answer wise purposes; if this calamity, however singular, is, nevertheless, a part of the universal providence; if it is, like all other means for the reform and improvement of the world, to do more good than evil; then surely may we learn to look upon it with calmness and acquiescence. Then indeed shall we look seriously upon it, and we shall look upon it with fear, too, but with a fear that is rational and religious; with a fear that will turn very much, indeed, upon the state of our own minds. We shall think much of ourselves, and so much the less of the outward and physical forms of this evil; we shall think much of the good it is to do to millions of our fellow-men, and so much the less of the mere bills of mortality, dreadful as they are. In fine, we shall have our fears, but they will mingle much of devout and grave consideration with them—a trust and satisfaction in the wisdom of God's providence; an apprehension lest we, and others, shall not reap the good designed to be communicated; and these moral considerations will assuage and moderate those panic sensations which are now occupied with nothing but danger, and rumors of danger.

There is another argument for attention, and for universal attention. The visitation of this calamity is a voice to the world. Other calamities have been partial in their extent. Other forms of pestilence have been confined to particular countries, or districts of country. No famine ever devastated a whole continent. No war ever raged from ocean to ocean. But to the ravages of this fearful destroyer, neither oceans nor continents have set bounds. It has compassed the habitable globe. From the plains of India, from the mountains of central Asia, its march has been steady and irresistible; it has traversed deserts and seas; it has broken through all the defences which the power and vigilance of governments could set up against it; till that which, for years, has been the rumor of far off evils, is suddenly become terrific reality; and the despoiler of two continents knocks at the door of our American homes.

At such a visitation, it is meet that the world should pause. It is meet that days of fasting and humiliation and prayer should suspend the ordinary pursuits and cares of life, and give an opportunity to meditate upon the 'ways of God to man.'

I have thus far urged the propriety and advantage of a sober and attentive consideration of this extraordinary calamity. But is there any thing to consider? Is there any meaning in this visitation which can, without presumption, be fixed upon, by us, as the subject of attention?

I ask in reply: Is there not a providence in it? Permitted, or produced, does it not come within the range of the Almighty power and agency? Who will say that it is *without* the sphere of God's government? Who will tell us where those dread regions are, over which God has no control, in which he does *not* his pleasure? Has not the whole course of events which take place in the world, a design? Did they receive their original, do they receive their present, impulses, from the tendencies of matter, or the ordinations of fate? But if there are ends to be accomplished by all things, will there not be a relation, an intentional relation, between the means and the ends? Why then—so far as the agency of any event is specific—why shall we not say, that the object, the design, the meaning, is specific?

And now, let me ask, was there ever a calamity in the world, not miraculous, which apparently possessed such a high and solemn moral significance as this pestilence? Was any design of earthly events ever more clear, specific or solemn? We saw an evil, the most insidious and deadly, entering the world by a thousand avenues, and gaining a strength unknown to former ages, by the modern improvements, if improvements we must call them, in the processes of distillation. We saw the produce of ten thousand harvestfields wrought, from all wholesome uses, into an intoxicating and destroying poison. We heard the voice of wailing, and lamentation and despair, from ten times ten thousand dwellings; and we asked, with many others, what can stay the progress of this horrible evil? What is to save the world? What is to leave in the world, any innocent father, mother, sister, friend, not utterly broken-hearted? And now, at the very crisis, when good men had begun to be alarmed, indeed, but when the good were more alarmed than the bad were reformed—at this very crisis, there appears in the world, a disease unknown to former times, and it appears as the grand antagonist power to the monster, Intemperance. It strikes as its foremost victims the votaries of strong drink; and to them its blow, though all others, or nearly all, with prudence may escape—to them its blow is almost inevitable death!

If this be not providence, what is a providence? If this be not a voice from heaven, by what tokens shall we know such a voice? If *all* the pains and penalties that follow vice, are held, in all creeds but that of the atheist, to be the remedial and disciplinary processes of the Supreme wisdom; if those specific diseases, which set their mark and brand upon particular vices, are justly to be regarded as possessing, in a more striking degree, the same admonitory character, what less shall we think of a visitation like this unprecedented pestilence? If a new species of brain-fever were to appear in the world, and if it made gamesters its principal victims, what more specific and solemn moral would it hold out, than is to be found in this plague of the cholera?

'I do not say that I *know* that this is a special visitation, designed to check a particular vice; and, on the other hand, no man can say that he *knows*, it is not. I can only say, that my mind leans to this view of the subject. I firmly believe that if there had been no intemperance in the world, this pestilence would not have been in the world. * * * There might have been such a disease, and it might have prevailed like other diseases—but there would have been no such *pestilence* in the world, if it had not been for intemperance. Intemperance is its very haunt, its resort, its prey—that without which, it would have no place on earth—that without which it could not live. Intemperance has occasioned it, created it, called it into being. Has it not? What means then the language of every medical report and opinion on the subject? What is to be made of the sense and experience of the whole world upon this point? Why do the intemperate every where feel that it is *they* who are exposed, that it is *they* who are meant? And why are so many moderate drinkers, as the disease approaches nearer and nearer to them, setting down the untasted cup? Is it too much to say, that it was designed for the check and destruction of the vice in question?

But it may be said, that the intemperate are not its only victims. It is true, that they are only its chief, its most conspicuous victims; others suffer. But this only comports with the general order of God's providence. The innocent are every where suffering with, and for, and through, the guilty. It may possibly be said, also, that this pestilence does not, after all, and will not, altogether, reform the world, and so will fail of the alleged end, and therefore could not have been designed for that end. The general answer to both these objections is the same. God's providence over the mind, is adapted to the mind; does not compel it, or overwhelm it with flagrant and instantaneous results, but appeals to its reason, elicits its powers, respects its freedom, deals with it by influences that are gentle and persuasive, and not coercive and irresistible. Whether the world will be reformed or *not—it is warned*,—and this is the material point for us to establish. It is all the less likely to be reformed, till it feels that it is warned.

It is for this reason that I am concerned to urge the doctrine of a providence, in relation to this stupendous and wide-spreading calamity: for indeed the facts without the doctrine, are sufficient for my *main* purpose. And so eminently providential does it appear, that it might not be difficult for us to persuade ourselves, that it was designed to teach and explain this great doctrine of a providence, to the generation of the thoughtless, the negligent, and the sceptical.

But the sceptic will perhaps say, that man is a creature too insignificant to be the object of such attention and care, as we allege; that the Being who sits enthroned above the heavens, and governs millions of worlds, will not stoop to regard a thing so inconsiderable and indifferent as this dweller in the dust. But look at this being, when struggling as a victim in the grasp of the fell destroyer. If it were the lot of man, to drop from the course of life like an animal, a mere inert lump of clay, we might think differently. But what is the death of a man? What is it when it comes in the form of this disease, held to be so terrible? It is not any frightful paroxysm of pain, which makes that hour so awful; it is not the gathering mist that settles upon the closing eye-lids, that makes it so dark; it is not convulsion, and gasping for breath, and the mortal strife, that gives such intensity to every thought and feeling; but it is parting from the thousand ties that bind the heart to life; it is the solemn vision of eternity opening upon the soul; it is that intense spiritual consciousness that seems to concentrate all that is solemn and sublime in the universe, upon that dread moment; it is an element mightier than any earthly power, that imparts such grandeur to the death-bed scene; it is a portion of the Divinity, that is holding conflict with disease, and pain, and sorrow, and death. Will not God regard it, in its great and perilous hour? Can he hold that which was made in his own image, as too mean for his interposition or disposal? Can we believe that thousands and millions in the world, are dying under the stroke of this one peculiar and extraordinary infliction, and that there is no providence and no meaning in all this?

LINDSEY'S REMARKS ON DODDRIDGE'S FAMILY EXPOSITOR.

The following remarks upon Dr Doddridge's "Family Expositor," are from Lindsey's "Historical View of Unitarianism," a valuable work of nearly half a century ago, which we do not remember to have seen reprinted in this country.

I profess a great respect for the memory of the late Dr Doddridge, of Northampton, though in person wholly unknown to me. He will always be honorably distinguished from ordinary men by his eminent piety, modesty, and amiable social qualities, besides his learning and labors in the instruction of youth in literature and religion. His 'Family Expositor,' or Paraphrase and Version of the New Testament, must have cost him prodigious pains, and is a valuable work;—sincerely intended by him, and in itself calculated to promote piety and the knowledge of the gospel. I wish I could equally praise him as a just and fair expositor of the scriptures in all points, without prepossession, and indifferent in his researches into them, on whatever side the truth should lie. But this I am forbidden by his manifest bias and aim,—which he is at no pains to conceal,—to turn every passage in favor of the popular doctrine, however difficult to make them bend to it. This is particularly seen in his dexterous use of metaphysical, scholastic language and subtilities, unknown to the sacred writers, when he would explain away the true meaning of those texts which speak of Christ as an inferior being, and a creature of God. As his 'Family Expositor' is in great request with the members of the church of England, as well as those who have separated themselves from it, and contributes to keep many from the true knowledge of God and of Christ, by his strained interpretation of the scriptures to accommodate them to the Athanasian doctrine, though in other parts it may be read with much information and profit,—I shall point out of the many blemishes of this kind, with which it abounds.

Mark xiii. 32.—'*But of that day and that hour knoweth no man, no, not the angels in heaven, neither the Son, but the Father;*' or, (Matt. xxiv. 36) '*my Father only.*'

Dr Doddridge's paraphrase runs thus;—'But of that great decisive day, there is no one who knows the time, neither the angels in heaven, neither *the Son of himself, with respect to his human nature*, or as a part of what he is commissioned to reveal;—for though it be determined by the Divine decree, it is not known to any but my Father alone, or *the indwelling godhead.*"

Instead of the term *Son*, which our Lord uses *absolutely*, and thereby evidently denotes his whole person, and thereby likewise describes himself in his highest character as the *Son of God*,—the Doctor changes it to Son of man, to favor his notion of Christ possessing two natures,—a divine and human nature, so compounded as to make him God and man at the same time;—and this also, that he might be able to say that Christ here spoke only with respect to his human nature. By which management he makes our Lord assert that *he did not know a thing*, the day of judgment for instance, *as man*, or, as such, was not commissioned to reveal it, whilst, at the same time, *he really did know it as God.* And then after all, to finish this dark business, which at the best has but a very ugly appearance, a new name is invented for the Father,—stiling him *the indwelling godhead.*

To such quibbling arts, which reflect no small dishoner on Christ's character, and to the use of these scholastic, unintelligible terms, are they reduced who want support for a twofold or threefold deity of their own invention,—not content with the single, ever-blessed Parent of the universe, *who is God alone, and no other besides him.*

Erasmus thus fairly gives the sense of our Saviour's words in his paraphrase upon them, without any such reserve or refinement, and without regarding whether it made for or against the doctrines in vogue. "Be ye not carefull to know certaynely when that same last day shall cum, forasmuche as it is not geven unto the angels to know it;—no, nor yet to the Sonne himself. For the Father hath reserved this secrete knowlege to himself alone." I keep to the old English translation, made in the reign of Edward VI, and by him recommended to be in the studies of divines. Queen Elizabeth, in the beginning of her reign, ordered it to be put in all parish churches for all persons to read it.

John xiv. 28.—"*For my Father is greater than I.*" Our Lord says this, not with a view of comparing himself to God;—for such a thought could never enter into his humble and pious mind; but perceiving his chosen disciples overwhelmed with sorrow and dejection on account of his being soon to be taken from them, for their encouragement he tells them that they ought rather to rejoice, as it would be a happy change to himself, and also as he should leave them in the hands of a more powerful friend and protector,—*for my Father is greater than I.*

Dr Doddridge's paraphrase upon the words is;—"for my Father, *whose servant I am as Mediator, is in that respect*, greater than I." This is not to interpret, but to pervert and contradict the words of Christ. For he says of himself, without any limitation, *my Father is greater than I.* "No," replies Dr Doddridge, "it is not entirely and absolutely so. The Father is not greater than Chist, but in one respect." Had any one of those who were present, when our Lord uttered these words,—the forward disciple, Peter for example,—stood forth and told him, that what he had spoken of his own inferiority was true only in one respect,—and that otherwise, he was *as great as his Father,—as great as God himself*; it may be left to the reader to imagine what answer the apostle would have received from his Master.

Not so Erasmus. He never takes such liberties with our Lord's words to suppose he did not really mean what he said. "Ye are sorrowful," says he in his paraphrase upon the passage, "because I go my ways;—but and if ye did rightly love me, forsooth ye would rejoyse both for your own sake and myne: for I returne again to my Father, to obtayne for you more excellent gyfts at his hande, for because my Father is greater than I am;—and from him cummeth what thyngsoever I do depart with you."

COSMOGONY OF MOSES.

Cuvier, in his History of the Natural Sciences, observes of Moses—"His books show us that he had perfect ideas respecting several of the highest questions of Natural Philosophy. His cosmogony especially, considered in a purely scientific view, is extremely remarkable, inasmuch as the order which it assigns to the different epochs of creation, is precisely the same as that which has been deduced from geological considerations."

On this text, there is, in the last number of the Edinburgh Philosophical Journal, an elaborate and learned commentary, which concludes with the following remarks.

"It is thus, then, that the discoveries of geology, when more matured, instead of throwing suspicion on the truths of revelation, as the first steps in them led some persons to maintain, have furnished the most overpowering evidence in behalf of one branch of these truths. The result of these discoveries has been in this respect similar to those of the Chinese and Egyptian histories, and the Indian astronomy, but much more striking. Eminent men had pledged their fame in setting up these histories, and that astronomy, in opposition to the chronology of Genesis; but further and more careful inquiry into their true characters, discovered that when rightly understood, they only tend to confirm it.

"Will not human science, then, condescend to borrow some light to direct the steps of its own inquiries, from a record, the accuracy of which it has itself proved, and which is supported by other proofs of the highest order? or, what should we say to the illustrator of the relics of Pompeii and Herculaneum, who should reject the light thrown on them by the letters of Pliny, authenticated as these are by the existing remains of the buried cities, as well as the historical evidence which is proper to themselves?

"Among the questions which geology is at present attempting to solve, is that of a different temperature of some regions of the earth at a remote age. The discoveries of Pallas and Adams, of a rhinoceros and elephant in Siberia, having coverings of hair fit to protect them from the cold of the northern regions, would seem to decide the question, so far at least as to shew, that there has been no change of temperature since the creation of animals. But the question does not seem yet so satisfactorily answered, so far back as to the age of the creation of vegetables. Does not the statement in Genesis, that the establishment of our present days and seasons was intermediate between the creation of vegetables and that of animals, give us a clew to direct our path in the inquiry?

"It does not come under our present subject to discuss the historical and moral evidences of the divine revelation of the Scriptures; but both are so full, even to overflowing, and impose upon us so many insuperable difficulties, in the way of our being able to account for the quality and consistency of these remarkable books, excepting on the ground which has been all along assumed by themselves, that they are of more than human origin, that in estimating the accuracy of any part of the matters contained in them, the fastidiousness of human science appears to be carried to an unreasonable extent, not to take these evidences into calculation. In this country, where for a long period we have had the Scriptures in our hands as a popular book, they among us who have been the most eminent for human learning and science, and whose fame has been in every view the most unsullied, have been so convinced by the force of these evidences, that they have in general been the most strenuous defenders of revelation.

"We have only endeavored to illustrate and point out the consequences of the statement of Baron Cuvier, 'that the order which the cosmogony of Moses assigns to the different epochs of creation, is precisely the same as that which has been deduced from geological considerations. We have been guilty of no improper mixing up of divine and human things. We have examined the meaning of the terms in the first chapter of Genesis, in consistency with the acknowledged rules of criticism, and only by the light contained within itself, or that thrown upon it by the other books, in the same language with which it is associated. The human science we have not extracted from any part of the Holy Scriptures; we have taken it simply as we find it in the works of eminent geologists. As the latter is not a philosophia phantastica, but a deeply interesting science, constructed by that method of careful observation and cautious induction, which Bacon was himself the first to recommend; so neither can the sense of the Scriptures present to us a religio hæretica. If our science, thus constructed, and our religion speak so obviously the same language, as we have seen they do on one important point, what else, in the strictest application of Bacon's philosophy, can we deduce from the circumstance, but that both are certainly true?"

[For the Christian Register.]

SIR ISAAC NEWTON'S UNITARIANISM.

Mr Editor,—The last July number of the Christian Examiner contains an able and eloquent article, partly in review of Dr Brewster's 'Life of Newton,' from which, with your permission, I wish to offer a few extracts to the readers of the Register, many of whom I suppose may not have ready access to the work itself; for although the fact that Newton was a Unitarian is generally known and acknowledged, a few desperate partizans have lately attempted with more ingenuity than success, to identify him with another sect, a circumstance which demands that the greatest publicity should be given to the evidence on which the fact is founded. There is an antecedent probability in the case which weighs much in our minds, that one to whom God had so eminently given the "spirit of a sound mind," should, in his investigations of the sacred scriptures, no less than in his inquiries into the phenomena of nature, have come to the knowledge of the truth; and we rejoice and give Him the praise whose word and works Newton so faithfully studied, that such has proved the fact, and that we can now hold up to the world as advocates of the simple primitive faith of the gospel, the names of Newton, Milton, and Locke,—three resplendent luminaries before whom "the self-styled stars of Orthodoxy hide their diminished heads."

It will be perceived that one of the direct proofs of the Unitarianism of Newton is the acknowledgement he made of it to his friend, Mr Haynes, who afterwards communicated it to the public. Now as the character of that gentleman was one of undoubted honor and integrity—a character which no one ever thought of the libel of denying him while living—this circumstance *alone*, removes all doubt as to the real sentiments of the great philosopher. But I will here give the extract, at the same time referring the reader to the article itself for an interesting sketch of the prominent features of Newton's life. F.

We observe that certain Trinitarian writers are attempting, as an exercise of ingenuity, we presume, to shake the established fact of Newton's Unitarianism; we could almost wish them success; we could almost wish that he stood before them as one of their number, that they might

be tempted to follow his high example; it would be reviving to hear one mighty Trinitarian voice giving out lessons of charity and toleration;—to see a Trinitarian, giving up those spurious passages of Scripture to which his party fondly cling, without avowing his belief in the doctrine and making excuses for his manliness;—to read the works of a Trinitarian, all whose writings are forced by his candor into a direction unfavorable to the prejudices and passions of his party, and who, while he believes in the Trinity, exhorts others to believe the truth.

But nothing has yet appeared to overthrow the common impression that Newton was a Unitarian. The utmost that can be proved, is, that he did not avow his unbelief in the prevailing faith; and the reason of his silence is so obvious, that it never has been misunderstood. When he wrote his "History of Two Corruptions of Scripture," in which the two favorite texts of the "heavenly witnesses" and "God manifest in the flesh" were conclusively shown to be no part of Scripture, he was, as Dr Brewster says, "afraid of the intolerance to which he might be exposed!" And for this reason he requested Locke, who was preparing for a voyage to Holland, to get it translated into French, and publish it on the Continent without the name of the author; afterwards, "alarmed at the risk of detection," he wrote to Locke to forbid the publication. Now, here is evidence sufficient for every reasonable mind. Can any one, in his senses, believe that a Trinitarian would have been afraid of intolerance, when one word of avowal would have prevented it? Had he simply said that he believed the doctrine, all would have been well; but he did not speak that word, and the reason, the only reason that can be imagined for his silence, was, that he did not believe it. The whole piece has been carefully sifted, to find something that might bear the form of an acknowledgment of this kind, but in vain. One sentence has been quoted to this effect, but for what reason we know not, except it be the want of a better. He says that, in former times, "the faith subsisted without this text; and it is rather a danger to religion than an advantage, to make it now lean upon a bruised reed." Herein he represents to Trinitarians that their clinging to interpolated texts is an injury to the cause of religion; so far from his identifying this faith with religion, he mentions them as distinct considerations, and speaks exactly as a Unitarian would to his opponents, of the injury which prejudice and false reasoning, on their part, would do to the cause which should be near all their hearts. This is the only evidence of Trinitarianism which any one ever professed to find in his writings. But it is said, that he attended Trinitarian worship; no doubt he did; if a Trinitarian attended Unitarian worship, it would prove something, because they are not in the habit of such liberality; but every one knows that there are thousands of Unitarians who attend Trinitarian worship all their lives, willing to hear Christianity preached, even if they cannot hear it in its purest form. It is said that he was displeased with Whiston for representing him as an Arian; the reason was, in the first place, that he was not an Arian, and in the second, that he had, as has been seen, a dread of intolerance, which made him unwilling to have his sentimeats brought before the world. But, as we said before, the fact of his writing against Trinitarian texts without one word of his belief in the doctrine, is conclusive evidence that he did not believe it; and is so admitted by Trinitarians, who, we doubt not, agree with Dr Chalmers when he said, "I do not think, that, amid the distraction and the engrossment of his other pursuits, he has at all times succeeded in his interpretation of the book; else, he would never, in my apprehension, have abetted the leading doctrine of a sect or a system which has now nearly dwindled away from public observation." Here, the heresy of Newton is alluded to as a notorious and incontestable fact, in a connexion where it was evidently desirable for the writer to deny it if possible, because he had just been praising the conscientious industry and philosophical candor, with which he studied the word of God. This distinguished preacher makes another remark in which we entirely agree. He says, "When I look at the steady and unmoved Christianity of this wonderful man; so far from seeing any symptom of dotage or imbecilility, or any forgetfulness of those principles on which the fabric of his philosophy is reared, do I see, that in sitting down to the work of a Bible commentator, he hath given us their most beautiful and consistent exemplification."

The direct evidence of Newton's Unitarianism is equally convincing. Mr Haynes who was connected with him by his official duties, and always treated by him as an intimate friend, declared to Mr Baron that Newton was a Unitarian, as he knew from his own declaration. These were well known and excellent men, though we feel bound to inform our readers of the characteristic suggestion of Dr Magee, that, being Unitarians, *they are not to be trusted.* After being duly cautioned with this amiable syllogism, our readers may give them what credit they will. There is evidence to prove that they were men of truth and honor; but we shall not adduce it, because the fact to which they testify is not doubted by men in general, and can never be reasonably questioned without some testimony in opposition to the prevailing impression of mankind. Newton's papers were placed in the hands of Horsley, the controvertist, for publication. Does any one doubt, that, could he have found one vestige of such testimony, he would have placed it where all the world could read it? It was reported, that among those papers were some in which Newton's Unitarian sentiments were explicitly stated. Horsley never contradicted this report; on the contrary we think that he confirmed it, by declaring that some of the papers were unfit for publication! These circumstances, taken in connexion with Horsley's well known bigotry, convince us that the report was true; for who can imagine any thing else that Horsley should wish to suppress; he had the means of proving the report false if it was so; and his not denying it, proves that it was true.

[For the Christian Register.]

"SPIRIT OF THE PILGRIMS."

Mr Editor,—The first article in the July number of this work is a letter to young ministers written by Dr Woods. This publication is one, which I met with only accidentally, and this letter numbered 6 refers to preliminary statements in previous letters, which I have not seen and which may render the remarks I make irrelevant if not impertinent. One of the prominent directions however in this letter, I rejoice to see enforced by this writer, which is, that the Bible be the standard of faith and preaching. I hail it as an omen of the approach of unity in opposing sects, though it is scarcely credible to me, that one who had signed the creed required at Andover could in sincerity say,—

"I cannot but wonder that any ministers of Christ should think it suitable for them to set aside the words which the Holy Ghost teacheth, and prefer those which man's wisdom teacheth. It is our duty and our privilege to sit at the feet of Christ and his apostles and learn of them. But who are we, that we should think ourselves competent to mend these instructions either as to matter or manner."—*Spirit of the Pilgrims, Vol. V. p.* 366.

The subject of the letter is the different views taken by preachers of human ability All discussions would be drawn to much narrower compass by accurate definition; those which involve questions of theology particularly, as many words have a new and different meaning, when used by theologians, from their common import. Dr Woods uses the term sinner as synonymous with man, and treats of ability, which is a synonym with power, as if claimed by some Christians as of their own creation. Does any Christian assert or believe that he has anything he did not receive? He feels his ability to be sure, to speak, to think, but he feels conscious from whom he received it, and that at any moment it may be instantly withdrawn; he feels his power to obey "the still small voice," in other words his ability to do what God requires of him, but he feels it to be a power vouchsafed to him by an Almighty Parent, and made known to him by a crucified Saviour; he feels that to obey God is not a single act or effort or prayer, that it is the thought and conduct of every moment of his existence, and that God himself, through the revelation of his Son has encouraged him to ask that he may receive.

The question free from any technical phraseology or theological definition of divine grace or *moral* or *natural* ability would scarcely admit discussion. I would ask of Dr Woods if the question of ability or inability can be tested in any other manner, than by the inquiry and exertion of the individual subject? whether that individual subject can possibly make the very least exertion, which does not necessarily involve what we can only express by ability? whether there are not different degress in different subjects, of moral ability? whether there can be degrees, unless the ability exist to be graduated? whether in fact all the teachings of the gospel, all the hopes inspired in it, do not inculcate that something within the power of man is to be exerted to enable him "to work out his own salvation;" that God does not require of him what he cannot perform and does not permit a temptation without a way to escape? Those who call upon sinners "turn ye, turn ye" and at the same time truly believe that they *cannot*, would call with as much propriety upon an infant of a day to walk and to talk.

In this connexion I am led to refer to an article in the Christian Register of last week, on "Human Ability and Divine Influence," in which the writer says, in reference to the question, 'whether man has ability to obey the divine commands without the special operation of the Holy Spirit,' —"We trust our readers generally do not need any arguments to settle their minds on this subject." Now I object to this use of technical language,—"special operations of the Holy Spirit."* If by this phrase is merely meant the spirit of God, divine aid, the question would be answered one way; if by these terms you intend a division of the divine nature into three equal parts, one of which is the "Holy Spirit" it would be otherwise answered. Man does nothing and can do nothing but by the will of God. God does nothing, so far as the frail being man dare infer from his word, without a special purpose; therefore the decision of your readers may be very different according to the sense in which they understand the terms of the question. Taking the word ability (which by the by is never used in the Bible in reference to this power in man; and the words unable and inability are not in the Bible at all) in its simple and obvious sense and there would be but one answer. If in any technical sense, it involves depravity and hence requires a trinity, it will be important for its advocates first to prove that the parts are equal to the whole, or relinquish the term equal, for all, of every name and nation know that there is, and can be, but one Omnipotent God.

N.

* Our correspondent will perceive, by referring to the article here alluded to, and to the extract given in connexion with it, that the *technical language* "without the special aid of the Holy Spirit," was the language of the Editor of the Philadelphia Presbyterian, and that the comments on it in the Register, only go to controvert his doctrine that man needs a *special* divine influence, something *above* and *beyond* the *ordinary* aids of Providence, to enable him to do his duty. *Ed. Reg.*

[For the Christian Register.]

A SUGGESTION.

Mr. Editor,—I have just perused with much satisfaction an able article in the Unitarian Monitor for Aug. 29th, entitled, "An inquiry into the scriptural authority for the doctrine of the two natures of our Lord and Saviour Jesus Christ." The author first "states the doctrine in the words of its advocates, points out the use that is made of it, and the ground on which it rests." He then proceeds to "examine the scriptures in order to ascertain whether they teach this doctrine, or whether it can be reconciled with the plain declarations there found." I am happy to learn from another part of the same paper, that it is printed in the form of a tract for more extensive circulation It is well worthy of it. And my reason for calling attention to it now is, to suggest to the consideration of the Executive Committee of the American Unitarian Association the expediency of adopting it as one of their series of tracts. It is true they have already published a learned and able tract on this subject. But I apprehend that there is a numerous class of readers who would be more readily convinced and more deeply impressed by the very plain, common sense way in which the argument is here presented and for which the writer is so distinguished. It would seem that there can be no harm in having two able tracts, each adapted to a distinct class of readers, in confutation of a doctrine which is not only erroneous and pernicious in itself, but the keystone which upholds many other doctrines no less pernicious and erroneous. X.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 8, 1832.

MEETINGS FOR RELIGIOUS DISCUSSIONS.

We have, during the present year, given an account of several meetings held in Windham county, Conn. for the free discussion of religious topics, and particularly the subjects of Christian Liberty, and Religious Inquiry. The following, from the Brooklyn "Christian Monitor and Adviser," will furnish an idea of the design of these meetings.

Friends of Christian Liberty and Religious Inquiry propose to hold a meeting at Lebanon, Ct. on Thursday the 27th day of September next. There will be a sermon preached at 10 1-2 in the forenoon. The exercises of the afternoon will commence at 1 1-2.

We are pleased to learn, that these meetings have been well attended, that they excite a general interest among the inhabitants of their neighborhood, and that a very beneficial influence appears to be produced by them on the public mind. An interesting meeting of this kind was recently held at Hampton, at which Rev. Mr May, of Brooklyn, editor of the Monitor, delivered a discourse in the morning, 'on the tendency of the gospel to instruct and reform mankind.' We regret that we have not room for an abstract of the discourse.

The exercises of the afternoon were particularly interesting. Several gentlemen addressed the meeting; and each one seemed to be engaged to arouse all present (and the house was filled with attentive listeners) to a more diligent use of the means of grace, and a more generous activity in every labor of love.

The state of the public mind in regard to religious topics and christian rights in the region where these meetings are held, gives to them probably, an importance and interest which they might not possess among us. We perceive not, however, why great benefits might not be derived from similar meetings, not only through the various counties of our own State, but in other places wherever there are individuals interested in the progress of religious truth and christian liberty. There are undoubtedly abuses yet existing in many of our religious societies and churches to which the people unwillingly submit, and which ought to be reformed.

And what more effectual methods can be devised for the accomplishment of this purpose, than public discussions of the rights and duties of religious societies, churches, and ministers, as well as of individuals in regard to religious inquiry and belief. Let these discussions be unshackled and free, but at the same time perfectly temperate and Christian in their spirit. By such measures many a timid and doubting disciple would gain strength and courage for the more vigorous and fearless prosecution of his religious inquiries, and would become established in opinions which though sanctioned by the clear testimonies of reason and scripture, he had once feared even to suspect himself of believing. Such cases are not imaginary. They exist all over the country. Scarcely a month passes without bringing to light some aggravating case of spiritual oppression, where the young and the timid, by exhortations and threats, have been kept in unwilling bondage to unscriptural creeds, and scared from those free investigations which are essential to a well established and enduring faith. How long shall it be thus? How long shall the progress of the generous the glorious truths of a free and benevolent gospel be hindered by human arrogance and usurpation? Have not the well instructed, the free and happy Christian believers of our community, a duty to perform to their brethren in bondage? The generous efforts they have already made for this end, evince well their sense of this obligation. But it may be properly inquired, if, to the publication of religious tracts, and the other means in operation, they may not profitably add more frequent public addresses and discussions on topics connected with our Christian liberties, and the more general progress and acknowledgment of the leading, vital and undisputed principles of our heaven-descended religion?

LATE PUBLICATIONS.

The Christian Monitor. New Series. Vol. I.—We welcome the appearance of this book. It is published by the 'Society for Promoting Christian Knowledge, Piety and Charity.' This society was formed in 1806 by gentlemen in Boston and the vicinity, and for several years sent out a series of publications under the title, first, of the *Christian Monitor*, and afterwards of *Religious Tracts*, making in all sixteen volumes, 12mo. For reasons not known to us these publications were discontinued, and the society's funds have for a long time been idly accumulating, we believe. We rejoice that they have now resumed their labors. Such means should never be unemployed, especially at a period like the present. We see not why most of the smaller liberal publications now issued, might not come out under the patronage of this society, at their expense and in a uniform style. There can be little doubt that there would be sufficient profit, if they desire it, to keep their funds good, and yet compensate the writers. We hope they will pardon us for this but unauthorised at least inoffensive hint.

The volume now published will prove as useful, we think, as any that has yet appeared. It relates almost entirely to the nature and design of a Christian church. These are, first, two sermons on this subject by Dr Lathrop, the late venerable minister of West Springfield. These sermons have passed through several editions in a separate form, but are now out of print. We are truly glad that they are here published in a permanent form. They deserve it on every account. We should be at a loss to refer any inquirer to a more scriptural, rational, thorough view of a Christian church, than these contain. It is refreshing to see such views going forth to the public under the sanction of a name so eminent, so unspotted, and in the best sense *orthodox*. If all who take that name will present these views of Christian communion and fellowship, and act consistently with them, there will be little variance between them and us, on this subject at least.

Besides these sermons, the volume before us contains some extracts from another printed sermon of Dr Lathrop, entitled 'Youth invited to the Lord's Supper.' The rest of the volume is composed, as the whole has been prepared, we suppose we may say, by Rev. Joseph Allen of Northborough; who delivered the annual discourse before the society in May last, on the 'Signs of the Times.' That discourse is here published, followed by shorter pieces on these subjects; 'What is meant by joining the church?'—'The advantages of religious resolutions and vows'—'An affectionate invitation to the communion'—'The perpetuity of the Lord's Supper'—and an appendix containing an account of the publications issued by the society from its beginning.

The tone and aim of the whole of this volume, all must approve. It is the same throughout, and is thoroughly Christian. The subject, though many think it trite, and calling for little explanation, is one of the first moment, and one unhappily on which there are still a thousand misapprehensions, impositions and abuses of every kind. We do not know the subject on which there is so little clear and correct information as on the character and purpose of a Christian church. Liberal Christians are perhaps as ignorant or mistaken on this subject, as others. At any rate, if they know their duty respecting it, they are the more censurable for so greatly neglecting it. We hope this book will do something, as it must if read, toward removing or lessening this evil. We learn with pleasure that the society are now resolved to continue their publications, and that several able writers are pledged to furnish a volume each within a short period. In form and style, this new series is far better than the old, and if afforded at a low price,* as they ought to be, if as catholic, practical and serious as they always have been, they must be acceptable and useful. [*Communicated.*

* Sold by S. G. Simpkins, Court Street.

"The Christian Change described by the Apostle Peter." This is the title of the excellent tract of the American Unitarian Association for September, by Rev. Mr Francis of Watertown. The passage which it is designed to illustrate is 1 Peter i. 22, 23: "Seeing ye have purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." After explaining the allusions in the passage to Jewish notions and customs, he proceeds to remark on the effect produced by Christianity on the character of man as described in these words of the Apostle. In so doing he enlarges on the "purification wrought by obedience to the truth," and explains the figure by which the Christian change is represented as a "being born again, not of corruptible seed, but of incorruptible." We commend this tract as able and seasonable and calculated to do good.

RELIGIOUS AND LITERARY INTELLIGENCE.

Premium Tract. A premium tract of 24 pages, on Prayer, has recently been published by the American Tract Society. It was written by Seth Williston, late of Durham, N. Y. It treats of the obligation, nature, benefits and occasions of prayer.

Mr Irving. We find the following statements respecting this eccentric man in the London Patriot.

On Monday the bellman of the village of Hampstead announced that the Rev. Mr Irving would preach on Hampstead Heath, at half-past six o'clock. The Rev. gentleman arrived, and before seven o'clock there were from 700 to 800 persons assembled together, with many carriages filled with ladies. He read the 91st Psalm, and expounded it, when Doctor Thompson mounted the seat under the well-known majestic elm tree, and gave it out, and it was sung in a superior style by a number of well dressed females who accompanied him and Mr Irving to the Heath. The beauty of the spot, and the serenity of the evening, seemed to add solemnity to the scene. He took his text from the 1st chapter of John. His address was affectionate and impressive, and was listened to with attention. From many an eye a tear was forced, and the elegantly-dressed females were led to their carriages apparently overcome by the force of his argument. He concluded with a suitable prayer, and gave out he would again address them from the same spot on Monday evening next.

Methodists. We learn from the Kingston Herald, that the annual Conference of the Canadian Episcopal Methodists, was recently held at Hallowell. We copy from the Herald the following statement.

We understand that such an arrangement is likely to be formed between the British Conference and the Canadian Methodists as will afford entire satisfaction to a large majority of the Methodists in Upper Canada, the Government, and the public generally. The particulars of the proposed union we are at prosent unable to communicate to our readers, but one prominent feature is, the total abolition of Episcopacy by the Canadian Methodists. They are to place themselves under the direction of the British Conference, which body is to have entire control of the Indian missions, and to appoint the president of the Canada Conference annually. Should the Canadian Methodists agree to the propositions submitted to them by the representatives of the British Conference, it will be necessary for one of their ministers to proceed immediately to England, where the agreement will be ratified, and pecuniary aid furnished.

It appears by later accounts that the proposed union between the British and Canadian Methodists had been decided upon. The particulars, however, have not yet been made public.

Mrs Norton and Mrs Trollope. The following remarks in relation to Mrs Trollope's book on America, are from the London Court Magazine and Belle Assemblee, now edited by the Hon. Mrs Norton, whose name, says the New York American, is well known as that of a poetess and accomplished woman.

From this superciliousness at the qualities and accomplishments and behaviour of others, one might be led to expect an extravagant degree of refinement in Mrs T.; but of this she certainly makes no display in her writings, which are the only things belonging to her that we have the right or the inclination to treat of. Her manner of telling stories is frequently indelicate, and she more than once treats of subjects unbecoming her sex. Were it for this alone, in a work like ours, mainly intended for female perusal, we should find ourselves in duty bound to express our disapprobation. But we have a still higher aim.

We would do what in us lies to prevent the exacerbation or renewal of those national animosities which have unfortunately existed between us and our trans-atlantic brethren; we would render justice to the country which has produced Washington Irving, and Cooper, and William Cullen Bryant, and some of the most noble and kind hearted men, and lovely and accomplished women, that we have had the fortune to be acquainted with; and we would exert ourselves with what we cannot doubt is a laudable spirit, to repress the uncharitableness of prejudice and disappointment.

One of Mrs Trollope's faults is, to describe as peculiar to America, what is common to England and other countries. We can assure her she need not have crossed the Atlantic to discover raving preachers, and fanatic or insane auditors; she will not find a town, she will scarcely find a village, if she will give herself the trouble to look, in England without these.

Mechanique Celeste. Dr Bowditch's great work, the translation of the Celestial Mechanism of La Place has received very honorable notice in several foreign journals. We quote the following from the Quarterly Review for July.

We must not stop without saying something of Mr Bowditch's performance; though what we do say must be short. The idea of undertaking a translation of the whole 'Mecanique Celeste,' accompanied throughout with a copious running commentary, is one which savours, at first sight, of the gigantesque, and is certainly one which, from what we had hitherto had reason to conceive of the popularity and diffusion of mathematical knowledge on the opposite shores of the Atlantic, we should never have expected to have found originated—or, at least, carried into execution, in that quarter. The first volume only has as yet reached us; and when we consider the great difficulty of printing works of this nature, to say nothing of the heavy and probably unremunerated expense, we are not surprised at the delay of the second. Meanwhile the part actually completed (which contains the first two books of Laplace's work) is, with few and slight exceptions, just what we could have wished to see—an exact and careful translation into very good English—exceedingly well printed, and accompanied with notes appended to each page, which leave no step in the text of moment unsupplied, and hardly any material difficulty either of conception or reasoning unelucidated. To the student of 'Celestial Mechanism' such a work must be invaluable, and we sincerely hope that the success of this volume, which seems thrown out to try the feeling of the public, both American and British, will be such as to induce the speedy appearance of the sequel. Should this unfortunately not be the case, we shall deeply lament that the liberal offer of the American Academy of Arts and Sciences, to print the whole at their expense, was not accepted. Be that as it may, it is impossible to regard the appearance of such a work, even in its present incomplete state, as otherwise than highly creditable to American science, and as the harbinger of future achievements in the loftiest fields of intellectual prowess. Here, at least, is an arena on which we may contend with an emulation unembittered by rivalry. 'Whatever,' says Delambre, 'be the state of political relations, the sciences, ought to form, among those who cultivate them, a republic essentially at peace within itself,'—a sentiment applicable, doubtless, to all, but preeminently so to that calm, dispassionate pursuit of truth which forms the very essence of the abstract science.

The Editor of the Philadelphia "National Gazette" says,—

The second volume is a more splendid trophy than the first. It is not to be apprehended that Dr Bowditch will even hesitate about printing the sequel. This great monument will be wholly raised by himself.

The Rose Bud. This is the title of a small paper for children and youth, just commenced at Charleston, S. C. and edited by Mrs Gilman. We have much pleasure in quoting the following reference to it from the Charleston Courier, of August 13th.

We have received a neat little sheet, entitled "The Rose Bud. or Youth's Gazette," printed by William Estill, No 30 Broad sreet, for the Editor, Mrs C. Gilman, at one dollar per annum. It is an attempt to adapt newspaper reading to the capacity of children, and in that popular mode to impart instruction to them in an engaging form—to furnish rational amusement for their Saturday's leisure. We are much pleased with the specimen furnished us of this novel undertaking. It is one of those philanthropic expedients, with which the world is now teeming, to facilitate the early acquisition of useful knowledge, by combining instruction with the sports and amusements of childhood. The Editor is already favorably known, in the literary world, and we sincerely wish her success in her amiable project. We trust that many boys and girls will be found to pride themselves in the possession of this precious "Rose Bud," as the most valuable of the Flora tribe and always to yield its weekly appearance in renovated fragrance and beauty, a joyous and hearty welcome.

The following extract from the Editor's Address to her young friends, will enable our readers to judge of the plan and spirit of the publication.

I have always loved to write for children, and hope I can do something in my present arrangement, for their pleasure and improvement.

I propose to publish the 'Rose Bud,' every Saturday. It will contain original prose and poetry, notices of new books and toys, extracts from children's works that are not common, and many other interesting things which cannot be detailed here.

I shall be very happy to receive communications from those young persons who have commenced writing composition. I have already engaged a little girl of eleven, and a lad of fifteen years of age to assist me. If any of you, my young readers, are disposed to write for me, you must not mention political parties, or religious controversy. Be patient and wait until the Rose Bud is fully blown. I hope, however, that I shall always encourage your holy feelings, and assist you in being pious and humble. I have chosen the rose-bud for my emblem, partly because it is one of God's gifts to us. Gather one in your next garden walk, and instead of idly throwing its leaves away, say to it seriously, "I will always try to be like you, so perfect, so desirable. God has folded up my heart in pure freshness, I will let it open for him. He has given me talents to do good deeds; they shall shed a rich perfume before men. I will aim to be like you, and God will make me a fairer flower in heaven."

Subscription for the Rose Bud, [not payments] in the name of parents or guardians, will be received at the office of the Christian Register, and forwarded.

NEW YORK UNIVERSITY. We learn from the New York American, that this University will open its course of instruction on the 13th of October. The following are published as the arrangements of the Institution.

The Professorships are as follows—A Professorship of Mathematics and of Astronomy. Of Natural Philosophy and Civil Engineering. Of Chemistry, Mineralogy and Botany. Of Evidences of Revealed Religion. Of Literature and Antiquities of the Sacred Scriptures. Of Moral and Intellectual Philosophy, and of Belles Lettres. Of Political Economy. Of Sculpture and Painting. Of Oriental Languages and Literature. Of the French Language and Literature. Of the German Language. Of the Spanish Language.

To these are to be added the following Public Lectureships.

On History. On Moral Philosophy. On the Biographies of Literary and Scientific Men. On the History of Commerce. On the History of Representative Governments. On Sacred Antiquities.

Among those who will fill the chairs as Professors, are Prof. Vethake, of Princeton; Prof. Douglas, formerly of West Point; Dr Torrey, of New York, and Rev. Mr Robertson, now at Andover Seminary.

HIGH SCHOOL AT LIBERIA. The African Repository states that Henry Sheldon, Esq. of New York has made a donation of $2000 to the American Colonization Society, for the establishment of a High School at Liberia, Africa.

AUDUBON'S ORNITHOLOGY. The cost of a copy of this work, when completed, will be $800. The author is about visiting Nova Scotia. We understand that he received in Boston eight or ten subscribers to the work, besides the Athenæum and Harvard College.

OBITUARY.

[From the Daily Advertiser & Patriot.]

MRS SARAH BRIMMER.

Died in this city, Mrs Sarah Brimmer, relict of the late Martin Brimmer, Esq., aged 73 years.

Death has not often consigned to his dark recess the remains of one who possessed more estimable and genuine virtues, than the subject of this notice. These were of too high a character to be soon forgotten, or to suffer her to depart to her 'long home,' without some passing tribute.—Madam Sarah Brimmer was the eldest daughter of Col. George Watson, of Plymouth, and widow of the late Martin Brimmer, Esq. of Jamaica Plain, whose memory still lives in the hearts of his friends. This lady possessed social, intellectual, and moral qualities, in no common measure. Her well-poised mind, her discriminating judgment, her correct opinions, united to her beneficence and kindly feelings, created a deep esteem and respect in all who enjoyed the happiness of her friendship or society. Her manners were highly dignified and polished, (of the old school,) without anything reserved or artificial, and most happily combined natural elegance, with perfect ease. Her feelings were all of them of the best character—social, friendly, hospitable, generous. Uniform and sincere, without any mixture of caprice or inconstancy,—disinterested and candid, without anything like selfishness or censoriousness, you could never doubt the faithfulness of her professions. They who knew her, had only to look to the path of true excellence, and there, they would be sure to find her.

Her moral standard was high, but not higher than she herself reached. For, in fulfilling its duties and obligations, she was exceeded by none. How estimable she was in the relative duties of life, parents, husband, friends, who had gone before her, once knew, and the hearts of children and friends whom she has left behind, still feel, and feel deeply. And to crown the whole, she attained to the highest of all excellencies—that of a sincere and unaffected religion; free from all bigotry or narrowness in her sentiments and disposition. Her's was not a religion of ostentation, but of principle, And she both loved in others, and cherished in her own bosom, the deep and noiseless piety, which finds its origin within the heart, before God, and displays its practical fruits and genuine characters in the life before the world. This holy principle regulated whatever she thought, and said, and did. It sustained her in trial and vicissitude; it armed her with patience, submission, and fortitude for the last conflict with death. Long since ripe for heaven,—she has now we trust, passed from the duties and services of this life, to realize its bright promise, and its interminable joys.

DOMESTIC INTELLIGENCE.

Ingenuity. The Salem Gazette contains the following paragraph, which we copy with pleasure. The invention does credit to Mr Hill, and may prove of great advantage to many unfortunates.

A pair of artificial hands have been finished by our ingenious townsman, Mr Increase Hill, which, in their admirable adaptation to the multifarious uses of those important members, are said to surpass anything of the kind ever before seen in this quarter. The unfortunate young man to whose necessities they are designed to minister, came from the country, and has already tested their efficiency in various ordinary manipulations, such as writing, cutting food, &c. and finds them nearly as serviceable as the natural limbs.

Deaf and Dumb. By the last census, it appears that there are in the United States 5,363 deaf and dumb persons, and 5,444 who are blind.

Kentucky Election. The Daily Advertiser & Patriot gives the following condensed account of the recent elections in Kentucky.

The Sheriffs of the several counties met at Frankfort, on the 23d of August, and made their reports of the result of the late election. From the official report, it appears that Mr Breathitt, the Jackson candidate for Governor, had 40,681 votes, and Mr Buckner, the Clay candidate, 39,421; plurality for the former, 1,260. Mr Morehead, the Clay candidate for Lieut. Governor, had 40,046 votes, and is chosen by a plurality of 2,594 votes over Mr Taylor, the Jackson candidate, who had 37,452 votes.

In the Senate, there are 22 friends of Mr Clay, and 16 of Jackson. In the House of Representives, 60 friends of Clay, and 40 of Jackson.

Rice. This vegetable is generally recommended to be used, in lieu of other vegetables, during the prevalence of cholera, but few persons are acquainted with the mode of preparing it for the table.

The rice must be thoroughly *scrubbed* and *rinced* in several waters, until the particles of flour, which are often sour or musty, are entirely removed. A handful of salt should be thrown into a pot of water, which last must boil *before* the rice is sprinkled in.

The rice should be boiled steadily *twelve* minutes by the watch; the water should then be poured off, and the pot covered and set close to the fire to *steam* for *ten* minutes.

Thus prepared and eaten with milk or butter, rice is one of the most digestible articles of food in nature; but, if badly cooked, few substances are more apt to disorder the bowels. Two extremes are to be avoided. 1st. Rice ought not to be eaten at all *raw*. This state is detected by crushing a few grains between the fingers; if a small chalky lump is found in the centre of the grain, it is not sufficiently cooked. But again, rice cannot, when cooked, be too dry or grainy; by which is meant separated. For if rice is eaten in a pasty, starch-like form, the gastric juice cannot penetrate it readily, and it will occasion dyspepsia. Again, unless the water absorbed in the boiling process, is evaporated, the stomach would be surcharged with fluid.

Appropriations. The following is a schedule of the appropriations made at the last session of Congress.

Civil list,	$2,717,368 18
Military service,	3,634,666
Fortifications,	653,000
Pensions,	1,155,543
Naval service,	3,926,809 80
Indian department,—Indian treaties, annuities, &c.	1,251,722 38
Internal improvements,	1,282,586 43
Public grounds, buildings, &c.	122,852
Miscellaneous items,	1,633,736 06
Private claims,	179,986 04
Total.	$16,657,669 89

Atheneum. The receipts at the Atheneum Gallery of Paintings, this season, have amounted to $2,740 25.

CHOLERA.

The disorder had so far subsided in New York, on the 29th of August, that farther official reports were deemed unnecessary. On that day, 21 new cases occurred, and but 6 deaths. Since the commencement of the disorder, 5,835 cases have been reported in the city, and 2,268 deaths. At Yorkville and Harlem, 153 cases and 53 deaths. At Albany, the first cases occurred July 2d. On the the 27th of August, 1,120 cases and 392 deaths had been reported by the Board of Health, since the commencement of the disorder. Several other cases had occurred, but the number was not known to the Board.

Haverhill.—Another case occurred on the 28th. The person first attacked was then living.
Burlington, Vt. Aug. 24—1 death.
Vergennes, Aug. 23.—2 cases, 2 deaths.
Newark, Aug. 26.—2 cases, 1 death.
Trenton, Aug. 25.—During the past week, 5 cases and 3 deaths.
New York, Aug. 28.—41 cases, 10 deaths.
Albany, Aug. 27,—12 cases, 4 deaths.
Rochester, Aug. 23.—8 cases, 2 deaths.
Athens, Aug. 25.—No new cases, whole number of deaths, 10.
Utica, Aug. 25,—6 cases, 4 deaths.
Providence, Sept. 2.—2 fatal cases; Sept. 3.—4 cases, 2 deaths.
New Haven.—From Aug. 21st, to the 29th, 17 cases, and 4 deaths.
Philadelphia, Aug. 25.—21 cases, 7 deaths; Sept. 1st.—18 cases, 3 deaths.
Germantown, Aug. 26.—4 fatal cases.
Reading,—From Aug. 21st to the 24th, 5 cases, and 1 death.
Norfolk, Aug. 24.—6 deaths.
Baltimore, Aug. 26.—12 deaths,—3 of white, and 9 of colored persons; Aug. 31.—30 deaths.
Washington, Aug. 26.—9 cases, 6 deaths; Aug. 31. 11 cases, 6 deaths.

A letter from Horatio Gates, Esq. dated Montreal, August 25th, says,—

Our news from Quebec is cheering; cholera nearly gone. Here there has been scarcely a case for two days. The weather is cold beyond a precedent.

Boston. A fourth case of Cholera occurred in this city on the 31st ult. The patient was a woman of intemperate and dissolute habits. She was seized in the morning and died in the afternoon. No other case has as yet occurred.

FOREIGN INTELLIGENCE.

Mexico. The Tampico Gazette of July 30th has been received at Philadelphia. The National Gazette says;—

The Mexican Union presents still a melancholy picture of political discord and civil war—it is difficult, moreover, to find grounds of hope for any period of futurity.

Holland. The accounts from Holland are of a more warlike character. On the one hand they represent the Belgians as more inclined to hostilities, and on the other the King of Holland as persevering in his determination to make no concessions.

Portugal. The New York Courier and Enquirer states that the Pacific had arrived at that city from Liverpool, with the latest news from Portugal. The Courier gives the following summary.

The accounts from Portugal contain nothing definitive as to the result of Don Pedro's expedition. There is a report of a battle a little to the southward of Oporto between a division of Don Miguel's troops and Don Pedro's, in which the latter were eminently successful. Another report states Don Pedro to be in possession of Coimbra, but it is evident there is no intelligence from Portugal on which any reliance is to be placed. The papers before us contain numerous decrees issued by Miguel on learning that his brother was in possession of Oporto, and serve at least to show that Miguel is not inclined to succumb without a struggle.

It was reported that Don Pedro's troops had entered Coimbra. The Archbishop of Braga, and several towns in his diocese had sent deputations to Don Pedro, to congratulate him on his arrival. Three of Don Miguel's regiments, it was said, had joined Don Pedro.

Don Pedro had declared Lisbon and St Ubes in a state of seige.

Some other papers state that a steamboat arrived at Falmouth, which left Oporto on the 24th July, and confirmed the above intelligence. The news brought by the Pacific, however, is the only ground for the assertions.

Rome. It is stated under date of Rome, July 4, that that Pope Gregory XVI, had concluded a convention, on the 30th of June, with an American company, for the exclusive sale of salt fish, in the Roman States! Joseph Bonaparte, ex-king of Spain, is at the head of the company. It pays to the apostolical chamber annually for the privilege, 50,000 crowns, for twelve years; it besides pays down the further sum of 300,000 crowns. This last sum has been paid by Madame Letitia Bonaparte, for her son.

Oporto. The city of Oporto where Don Pedro has established his head quarters for the present, is next to Lisbon, the most important, as well as the largest seaport in Portugal. The Romans called it Portus Gallorum from its being inhabited by the Gauls. It is four miles from the mouth of the Douro, and 175 miles to the North by East of Lisbon. It is the see of a Bishop. It contains between 5000 and 6000 houses, and above 30,000 inhabitants.

In it are seven churches, twelve convents, and nine hospitals; one of the latter used to shelter nine hundred orphans. Here are likewise considerable manufactories of silk, of pottery and hats; it has many dockyards and ropewalks. The harbor is very spacious and secure, but with certain winds, very difficult and dangerous to enter, on account of the shoals and heavy sea on its bar. The port is defended by the Castle of St Joan de Foz, and it has been visited by more than 500 ships in one year.

By far the greater portion of those which trade here are foreign vessels; the trade, of course, was here very considerable, not only with what were formerly the American colonies of Portugal, but also with England, Holland, and other maritime States. The chief exports used to be Brazilian goods, vinegar, brandy, and wines: the first, however, has much declined since Brazil has declared its independence: but its famous Port wine is always in demand, although, perhaps, not one half of what is drunk under that name, ever crossed the bar of Oporto.

The value of imports into this city has exceeded £600,000 and its exports more than £800,000. Of this trade England has by much the greatest share, but the tyranny of Miguel has greatly injured its traffic. Villa Nova is situated by the bridge; it is in fact a suburb of that city, and contains above 2000 inhabitants.

African Expedition. This interesting expedition under the superintendence of Mr Lander, consists of the brig Columbine, 170 tons, and the Quorra and Elburka, steamers, both built expressly for the purpose and possessing all the qualities necessary for performing the voyage up the river Niger and its various branches. Every precaution has been taken to render them secure against any attack of the natives on the coast; the commanders are all men of experience, and every attention has been paid to the comfort and health of the crew and passengers.

Liberia. The Liberia Herald of July 7th has been received by an arrival at Philadelphia, which furnished the following information.

The ship Jupiter arrived on the 30th June, from Norfolk, with 157 emigrants. Among other persons on board, were Messrs. Simpson and Moore, from the Auxiliary Colonization Society of Natchez (Mississippi) and Charles Snetter, from an association of colored persons in Charleston, having been sent out to view the Colony and make a report of their observations. "*We* bid them welcome to our shores," says the Herald, "and hope every facility will be afforded them in their travels and inquiries of our fellow citizens."

The German Confederation. The New York Journal of Commerce makes the following statement respecting the late confederation of several of the states of Europe, against the liberties of the people.

This conspiracy of Princes against the liberties of their subjects, embraces the Austrian possessions in Germany, with a population of 9,482,227; Prussia (except Neufchatel and Prussian Poland,) With a population of 7,923,439; Bavaria, with a population of 3,560,000; Saxony with a population of 1,200,000; Hanover, with a population of 1,305,351; Wurtemburg, with a population of 1,395,462; Baden, with a population of 1,000,000; and thirtytwo smaller states and districts, with an aggregate population of 4,297,009, making a total population of 30,173,488. The military force which these powers are obliged, by the articles of Confederation, to hold in readiness for the suppression of popular movements in any part of the territory included within its limits, is 452,455 men, (including a reserve of 150,818,) and 918 pieces of cannon. In 1829, when the revolution in Hanover took place, which however was only the substitution of one limb of legitimacy for another, the despots of the Confederation were too much occupied with their own affairs to proffer immediate assistance, fearing lest the scenes which had been acted in France, Belgium and Poland, would be repeated in their own dominions. It was besides a matter of so little consequence whether one brother or another was upon the throne, and withal the change was brought about so suddenly that they did not think it worthwhile to disturb the new order of things by an armed interference. But, to be prepared against similar attempts in future, and above all, against attempts of a more alarming tendency, they have availed themselves of the present opportunity to overhaul the machinery of despotism, and rivet more tightly the chains with which they bind down their subjects to the dust. The protocol just issued by the Confederation, is a most daring invasion of the people's rights, being directly aimed at some of the dearest privileges enjoyed by a free community, such as the liberty of the press, the freedom of debate, and the right of the representative body to determine what taxies shall be levied, while at the same time it enjoins upon every sovereign the duty of rejecting all applications of the people for an increase of privileges, and, in the shape of a Confederation Committee, sets over the legislatures of the different States, so far as they have any legislatures, a board of royal spies, whose business it is to report to the Diet whatever they may discover in the proceedings of those bodies, inconsistent with the principles of absolutism. What will be the issue of these things, it does not become us to predict. But we see in them nothing adverse to the ultimate and even speedy triumph of liberal principles. As in France the very measures adopted by Charles X. to perpetuate his crown, led to his own downfall and expulsion from the kingdom, so may it be, at no distant period, in Germany and other despotic countries.

In reference to the Protocol of the Confederation, referred to above, the New York Observer says,—

Strong feelings have been excited in several counties of Europe, by the manifesto recently published at Frankfort, under the name of the "Protocol of the Germanic Confederation."

This document nominally refers only to Germany; but it avows sentiments opposed not only to the progress of intelligence and political improvement in those states, but at war with the interests of Europe. The protocol is naturally received with great indignation in France and England, particularly on account of the appearance of a representative from England at the meeting of the Confederation, as a party to the measure. The Paris papers call it "a crusade against liberty" in Europe, being directed, in the language of the protocol, against "disturbances which may manifest themselves in any whatever quarter of Europe."

The Constitutionnel, and others of the liberal papers, treat it as a direct declaration of war with France, and call for an immediate change of Ministry and an increase of the army, in order to meet the coming storm. The ministerial papers have hitherto maintained an unbroken silence upon the subject. The adhesion of England to such an act is spoken of with surprise, and loudly deprecated.

The following is from the London Courier:

We are not surprised at learning from our Paris correspondent that the Protocol of the Germanic Diet against the Press excites great indignation in the French capital. It would be strange, indeed, if it did not; but neither the French nor the people of this country can interfere between the absolutists and the would-be independents of the German States, and despotism in that part of the world must be left for a time to take its course.

It may be permitted, however, to express great regret that amongst the parties to this atrocious compact against the expression of thought, we find the representative of the Sovereign who wears the British crown.

It is rather curious to see William IV. in England giving liberty to his people, and setting the example of liberality and toleration, and the ministers of the same Sovereign in Hanover, assisting in his name, and with his authority, in an attempt to prevent the expression of free sentiments, and stifle every thing that is liberal. There is an anomally in this which we do not understand.

It is not easy to divine what may be the immediate result of the infamous protocol; but of its final and indeed early result there can be little doubt. Constitutional opinions will take the firmer hold for the temporary check thus given to their growth, and we shall not see the Germans remain in the 16th, while the rest of the world are going through the 19th century.

The following paragraphs are from papers by a late arrival.

The Grand Duke of Baden has protested against the proceedings of the Diet, so far as they affect the liberty of the press, and it is supposed that the King of Wirtemburg will follow his example.

Advantage appears to be taking of the proceedings of the German Diet on both sides, to increase irritation, and to precipitate a catastrophe which all may have reason to deplore.

Death of Young Napoleon. The Duke of Reichstadt, son of Napoleon Buonaparte, died at Vienna, on the 22d of July.

The news of the success of Don Pedro is confirmed.

MARRIAGES.

In this city, Mr James Carlisle, printer, to Mrs Catharine Parks; Mr Charles Warren, of Brighton, to Miss Elizabeth L. Christian; Mr Richard Sterling to Miss Elizabeth F. Tower.

On Monday morning, by Rev. Mr Barrett, Mr Ebenezer White Marsh, (of the house of Hastings, Marsh & Co.) to Miss Nancy Homan Rogers.

In Brighton, Mr Zibeon Packed to Miss Maria Grozer.

In Roxbury, Mr Andrew P. Drake to Miss Dorinda Tufts; Mr Horatio N. Bragg to Miss Mary Hatton.

In Salem, Mr Mathew F. Lesley to Miss Caroline Henrietta Nichols.

In Cohasset, by Rev. Mr Flint, Mr Bela Joy to Miss Paulina Snow.

In Boxford, Mr Daniel Gould to Miss Lydia Batchelder.

In Brewster, Capt. Elisha Bangs to Miss Olive Snow.

In Philadelphia, Mr Artemas L. Shattuck, of Charlestown, Mass. to Miss Catharine Hickey.

In Halifax, N. S., S. G. W. Archibald, Esq. His Majesty's Attorney General, to Mrs Brinley, of Mount Edward, widow of the late W. Brinley, Esq.

DEATHS.

In this city, on Tuesday morning, John Amory, Esq. aged 73; Henry Hubbard, 17, son of the late Mr Benjamin Greene.

On Saturday morning last, Mr Daniel Mosman, aged 48; Frances Amelia, daughter of Mr Alfred Evans.

In Charlestown, Mr Mark Haskell, aged 26.

In Roxbury, Mrs Hannah, wife of the late Mr Jesse Richards, of Dedham, aged 70.

In Beverly, Mr Josiah Foster, 2d, aged 70.

In Salem, Mr Jonathan Brown, aged 77, an officer of the revolution.

In Manchester, Miss Anna Ayres, aged 23.

In Duxbury, Mrs Abigail Soule, aged 88.

In Pawtucket, R. I. Samuel M. Fowler, Esq. editor of the Pawtucket Chronicle.

In Tamworth, N. H. suddenly, Dr Joseph Boyden, aged 65.

In Portland, Col. John Sampson, aged 44.

Near Winchester, Va. David Holmes, late Governor of Mississippi, and U. S. Senator from that State.

In Montreal, Mrs Darius Bent, a native of Boston.

In Lockburn, Ohio, 18th ult. Thomas Tileston Coates, late of Boston, aged 24.

In Ireland, of cholera, Rev. Dr Curtis, Catholic Primate, aged 92. He was an intelligent, worthy man.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—No. LII. *for September*, 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I. State of Society in England and this Country.—Householders in Danger from the Populace. By Edward Gibbon Wakefield, Esq.

Art. II. Sullivan's Discourse before the Boston Mercantile Association.—A Discourse delivered before the Boston Mercantile Association. By William Sullivan.

Art. III. Miss Martineau's Five Years of Youth.—Five Years of Youth; or Sense and Sentiment. By Harriet Martineau.

Art. IV. Sprague on Revivals.—Lectures on Revivals of Religion. By William B. Sprague, D. D. &c.

Art. V. The Western Christians and Reformers.—1. Christian Messenger. By B. W. Stone and John T. Johnson. 2. The Millenial Harbinger, edited by Alexander Campbell. 3. The Evangelist. By Walter Scott.

Art. VI. Charity in Resisting Aggressions on the Rights of Conscience.—Correspondence between the First Church and the Tabernacle Church in Salem.

Art. VII. Letter from Dr Carpenter on his Plan of a Harmony.

Art. VIII The Well-spent Hour, and Sequel.—1. The Well-spent Hour. Third Edition, corrected and enlarged. 2. Sequel to "The Well-spent Hour"; or the Birth-Day.

Art. IX. American Colonization Society.—Annual Reports of the American Colonization Society for Colonizing the Free People of Color of the United States.

Art. X. Spark's Life of Morris.—The Life of Gouverneur Morris, with Selections from his Correspondence and Miscellaneous Papers. By Jared Sparks.

Art. XI. Blanchard on Regeneration.—The Christian Doctrine of Regeneration. By I. H. T. Blanchard.

Art. XII. Miss Hannah Adams.—A Memoir of Miss Hannah Adams, written by Herself. With Additional Notices by a Friend. Sept. 1.

WANTED

A Lad 16 or 18 years of age to attend in a Book-Store. One from the country would be preferred. Inquire at 362 Washington Street. Sept. 8.

LOCKE ON THE EPISTLES.

For Sale at this Office, 'Locke's Paraphrase and Notes on the Epistles of St Paul.' Sept. 8.

CHRISTIAN MONITOR—NEW SERIES.

Just published by S. G. SIMPKINS, 79 Court Street, corner of Brattle Street, the "Christian Monitor,"—*New Series*, Vol. I. containing the following articles. The Nature and Design of a Christian Church; Christian Fellowship; A Discourse before the Society for promoting Christian Knowledge, Piety and Charity; Youth invited to the Lords Supper; What is meant by joining the Church; The advantage of Religious Resolutions and Vows; An Affectionate Invitation to the Communion; The Perpetuity of the Lords Supper. Aug. 28.

DIAPERS AND CRASH.

5 bales of Russia Diapers,	12s 9d per piece.
10 " " Crash,	6 1-4 cts. pr. yd.
2 " " Linen, an excellent article for wiping glasses.	12 1-2 cts, pr. yd.

Just received and for sale by ELIAB STONE BREWER, 414 Washington street, South End. Sept. 1.

TRACT No. 63, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 63, of the first series of the American Unitarian Association, for September, entitled "The Christian Change, described by the Apostle Peter." By CONVERS FRANCIS. Price 3 cents.

Sept. 1. GRAY & BOWEN.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XV. of the NEW ENGLAND MAGAZINE, for September, 1832.

CONTENTS.

Original Papers.—Europe; Paul Knapp,—or the Life of a Yankee; Domestic Manners of the French; Common Schools; My Books; Torquemada, a Tale of the Peninsular War; Fragments of New-England Eclogues; The White Sulphur Springs; Green Peas, and other Matters; Nancy Gale; Blue-Deviled Retrospection; Harvard College, Forty Years Ago; A Leaf from an old Almanack; Virtue's Ghost.

MONTHLY RECORD. *Politics and Statistics.*—United States, South Carolina, Georgia, Illinois.

Literary Notices.—Remarks made on a Tour to Prairie du Chien, and thence to Washington city, in 1829. By Caleb Atwater. Biographical Memoir of the late Commodore Barney. Edited by Mary Barney. The Literary Remains of John G. C. Brainard, with a Sketch of his Life, By J. G. Whittier. The Etymological Encyclopedia of Technical Words and Phrases, used in the Arts and Sciences, &c. By D. J. Browne. A Discourse delivered in the Church in Brattle Square, on the day of Fasting, on account of the Cholera. By Professor John G. Palfrey. A Sermon preached in the Twelfth Congregational Church, Boston, on the day of Fasting, &c. By Rev. Samuel Barrett. Tract on Comets, translated from the French of M. Arago. By John Farrar.

Universities and Colleges.

Miscellanies.—Statue of Washington, Presbyterian Church, Trade in the West, Revolution Relics.

Obituary Notices.

Our File. Sep. 1.

NEW BOOKS IN PRESS.

L. C. BOWLES, No 362 Washington Street, has in press, and will shortly publish, "Brooke and Brooke-Farm;" "Demerara;" "Ella of Garveloch;" "Wea and Woe, in Garveloch;" Tales by Harriet Martineau, being Nos. 3, 4, 5, and 6, of 'Illustrations of Political Economy.

Also, "Stories about Boston," by ROBIN CARVER, with numerous engravings on wood. This work is to be published in a neat style, and ornamented with engravings illustrative of public events, buildings and monuments of the city. It is intended for children, and is well adapted for the use of Schools. It contains an historical account of the city, from its settlement to the present year, with interesting anecdotes of public men, revolutionary tales, and a full geographical sketch. Sept. 1.

CHEERING VIEWS OF MAN AND PROVIDENCE.

Just published and for sale by L. C. BOWLES, 362 Washington street, "Cheering Views of Man and Providence, drawn from a consideration of the Origin, Uses, and Remedies of Evil." By WARREN BURTON. Sept. 1.

LIBERAL PREACHER,

FOR SEPTEMBER, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for September, 1832.—New Series, Vol. II. No. 9, Containing a Sermon by Rev. JOSEPH FIELD, of Weston. *Subject*,—"Causes of Religious Indifference." Sept. 1.

SUMMER GOODS AT REDUCED PRICES

The Subscriber offers for sale at his Wholesale and Retail Store, the remainder of his *Summer stock* of Goods, which were purchased at *auction*, and will be sold at very *reduced prices*.

Super. 4-4 French high col'd muslins. at	2s 6d
do. " English " " "	1s 6d
do. " " buff and blue,	1s.
do. 3-4 Lowell and Swiss,	12 1-2
3-4 white Dimity,	12 1-2
4-4 superior French Prints,	1s 6d
" " London "	1s 6d
4-4 and 6-4 plain Swiss Muslin, from	1s to 2s 6d
" figured " "	2s to 3s 9d

Cotton Cambrics and Cambric Muslins.

Also received, per Ship Dover.

1200 doz. of Chaps best spool cotton, warranted 200 yds. at	each 4 cts.
2000 doz. black spool cotton,	1 cent
2000 " cotton tapes,	1
1000 " linen "	2
2000 ps. black silk braid, at	6d
1000 doz. boxes cotton, at	6 1-4
1 case bundle hdkfs. at	12 1-2
Fancy hdkfs. from 6 1-4 cts. to	$ 1
7-4 Orleans shawls, at	$ 1
Barrage scarfs, large size,	$ 1
Gauze " " "	2s to $ 1
White gauze Veils, from	1s 6d to 4s 6d
Black " "	do. do.
Green barrage "	do. do.
Black crape "	do. do.
" bobbinet lace Veils, at	$2 50
" blange,	3s 9d
" and colored barrage, superior quality,	1s 6d
" " crapes,	1s 6d
Wide gauze ribbons,	6 1-4
Narrow " "	3 cts.
Wrought muslin capes, from	6d to 3s
50 dozen black purses, clasped,	6 1-4
Red merino shawls, from	$3 to $7
4-4 Bengal striped ginghams,	12 1-2
4-4 French extracted ginghams, damaged,	12 1-2

ELIAB STONE BREWER,
No. 414 Washington street.

VALUABLE BOOKS--CHEAP.

For Sale by L. C. BOWLES, No. 362 Washington Street, (near Boylston Market) a good assortment of *Theological and Miscellaneous Books, at reduced prices*, among which are the following:

	PRICE.
Channing's Works, 8vo. bound in full cloth,	$1,25
Beard's Collection of Sermons, per vol.	1,25
do. do. do. calf,	1,75
Whitman's Village Sermons, cloth,	0,62
Counsels and Consolations, by Jonathan Farr, per doz.	3,00
Plain Letters on Important Subjects, per doz.	3,00
The Times of the Saviour, 3d edition with plates,	0,25
Ware, on the Formation of the Christian Character, per doz.	3,50

—ALSO—

Theological Common Place Book,
Contemplations of the Saviour,
Memoirs of Oberlin,—do. of Hannah Adams,
Noyes' Psalms,—Worcester on the Atonement,
Greenwood's Liturgy,—Buckminster's Sermons,
Visit to the Poor,—Art of Being Happy,
Adam's Letters on the Gospels,
Upham's Lectures on Witchcraft,
do. Letters on the Logos,
Brooks's, Sewall's and Dabney's Family Prayers,
Cambridge and N. York Collec. of Psalms and Hymns,
Greenwood's and Willard's do. do. do.
Worcester's, Channing's and Carpenter's Catechism,
Allen's and Field's Questions,
Saturday Evening,—Life of Ledyard,
Tucker's Light of Nature,—Selections from Fenelon's
Greenwood's Lives of the Apostles,
Kenrick's Exposition,—Locke on the Epistles,
Griesbach's Testament, by Professor Palfrey,
Harmony of the Gospels, by do.
Leighton's Select Works,—Offering of Sympathy,
Nichols's Natural Theology,
Dick's Christian Philosopher,
Library of Old English Prose Writers,
do. of Religious Knowledge,
Quarto, Octavo, and Pocket Bibles and Testaments, in various bindings;

Together with a variety of other Works, suitable for *Public* or *Private Libraries*, with an extensive assortment of JUVENILE BOOKS for *Juvenile Libraries* and *Sunday Schools*, at 50 per cent. discount; a Catalogue of which has just been published, and may be had at the above Store.

☞ Orders from Clergymen and others will be executed on the best terms.

N. B. *Printing and Bookbinding* done with neatness and despatch. ☞ Old Books re-bound, &c.

July 21. 1stf.

SELECTED POETRY.

THE DYING GIRL'S LAMENT.

BY MRS C. GORE.

Why does my mother steal away
To hide her struggling tears?
Her trembling touch betrays uncheck'd
The secret of her fears;
My father gazes on my face
With yearning, earnest eye;—
And yet, there 's none among them all,
To tell me I must die!

My little sisters press around
My sleepless couch, and bring
With eager hands, their garden gift,
The first sweet buds in Spring!
I wish they'd lay me where those flowers
Might lure them to my bed,
When other Springs and Summers bloom,
And I am with the dead.

The sunshine quivers on my cheek,
Glitt'ring, and gay, and fair,
As if it knew my hand too weak
To shade me from its glare!
How soon 't will fall unheeded on
This death-dew glassy eye!
Why do they fear to tell me so?
I *know* that I must die!

The Summer winds breathe fitly through
My lone, still dreary room,
A lonelier, and a stiller one
Awaits me in the tomb!
But no soft breeze will whisper there,
No mother hold my head!
It is a fearful thing to be
A dweller with the dead!

Eve after eve, the sun prolongs
His hour of parting light,
And seems to make my farewell hours
Too fair, too heavenly bright!
I know the loveliness of earth,
I love the evening sky,
And yet I should not murmur, if
They told me I must die.

My playmates turn aside their heads
When parting with me now,
The nurse that tended me a babe,
Now soothes my aching brow.
Ah! why are those sweet cradle-hours
Of joy and fondling fled?
Not e'en my parents' kisses now
Could keep me from the dead!

Our pastor kneels beside me oft,
And talks to me of Heaven;
But with a holier vision still,
My soul in dreams hath striven;
I 've seen a beckoning hand that call'd
My faltering steps on high;
I 've heard a voice that trumpet-tongued,
Bade me prepare to die!

SAILING DOWN THE RHONE.

The following lines, from the Monthly Repository, were written by J. Bowring while sailing down the Rhone, May 8th, 1822.

Adown, adown the rapid Rhone!
Amid its craggy hills sublime—
Whose rugged tops were built upon
By Princes of the feudal time—
All peaceful now—all warlike then!
In ancient days each separate hill
Sent forth its brave and battling men,
The neighboring mountain brave—to *kill*.

O happy change! the vine-trees grow
In smiling luxury—and the noise
Of horrid war ne'er troubles now
The sweet, the silent rural joys!
And when shall *nations* tower above
The festering hate of gather'd years--
And dwell in peace and dwell in love
Like these regenerate villagers?

MISCELLANEOUS.

POLITICAL STATE OF GREAT BRITAIN.

There are few we think who are at all observant of the signs of the times, who take the least interest in the general prevalence of civil and religious freedom, or whose hearts are capable of being influenced by an eloquent recital of great and stirring events, —there are few such, who will not read with deep interest the following remarks, from the [London] Monthly Repository of June, on the '*Recent Political Crisis*' in Great Britain. As it is not inserted as a communication, we conclude it is by the gifted Editor of that work, Rev. W. J. Fox.

RECENT POLITICAL CRISIS.

Since our last publication, the country has passed through a political crisis which has, perhaps, never been exceeded in importance. Not only has the existence of Lord Grey's administration, and the success of the Reform Bill, been at stake, but, with them, the whole course of our policy, both foreign and domestic; and men's minds have been familiarized with the ideas of military government, of organized resistance, of commercial embarrassment, and of civil war, as of things of which a few days might realize the commencement. It seemed as if the bonds of society were about to be loosened, and its foundations broken up. We look back as on a wild and fearful dream, and scarcely yet breathe freely. Nor are we quite sure that it has quite passed. The billows are yet rolling, huge and heavy, after the storm; they have not been hushed, as if by miracle, into an instantaneous and perfect calm; and though we hope they will subside, and the world be "once more set smooth revolving," we cannot hide from ourselves the possibility that another tempest may be brooding. So many conflicting elements and influences are mingling, that the state seems liable to the casualties of individual life; and the most far-sighted fail to tell what the morrow shall bring forth.

Enough, however, has passed to furnish ample materials for meditation and instruction. One page, at least, of the providential lesson is complete, and we shall do well to study it, though but a brief interval of quiet should be allowed us for that purpose. There may be need of the application by the time that we have learned the lesson. It is a momentous one; every divine and moralist; every philosopher and statesman; every patriot, philanthropist, and citizen; all patricians and all plebeians,—should be invited to its contemplation. Each and all may rise therefrom wiser and better.

There is no occasion to attempt a connected narrative. Those who have been so inattentive as to need a history of the events which agitated the nation from the 7th to the 19th of last month will scarcely profit by our commentary. There can be very few such amongst our readers. The defeat of ministers in the House of Peers, on Lord Lyndhurst's motion for postponing the consideration of the first clause of the Reform Bill; the refusal of the King to create peers; the resignation of ministers; the reiterated attempts of the Duke of Wellington to form an adminstration; the public meetings which were immediately held throughout the country; the manly stand made by the majority of the House of Commons; the rush of reinforcements, by thousands daily, to join the multitudes who had previously formed themselves into Political Unions; the language held, both in these meetings and by the press, altogether unexampled for its plainness and boldness; the commencing symptoms of a commercial panic; of a run on the Bank; of the non-payment, in money, of direct taxes, and of ulterior measures of a stronger description, which not merely a few desperate men, but a large portion of the intelligent, respectable, and influential, had begun to contemplate; the suspension of hostile feeling, in consequence of the royal message to Earl Grey, on the 15th; the revival of that feeling, with aggravated bitterness, on finding that it had been attempted to recall ministers to power fettered with conditions fatal to the Bill, and therefore treasonable to the people;—and the burst of delight which hailed the announcement that the court had surrendered at discretion to the Whigs, and secured to them ample powers to pass the Bill and carry on the government:—these are events of which contemporaries can require no record, no recapitulation; the bare enumeration of them is enough, and will serve as a sufficient basis, with such amplification of them as each reader's recollection will readily supply, for the remarks to which we would now request attention.

A new power has been developed in the people, the extent of which it is impossible to calculate; but which is evidently of the most formidable description. This power is the effect of public opinion on the monetary system of the country, which may be carried to such a degree as to paralyze government, loosen the bonds of society, and necessitate a new order of things. No law is broken, no violence is committed, but all the operations both of government and commerce are brought to a stand. Had the Wellington administration been formed, much of that portion of the public revenue which consists in direct taxation, would have consisted of goods, which there would have been a general combination of the people not to buy, and even of the brokers not to sell. Nor would this operation have been confined to direct government taxes. The tithes, of course, would have been in the same predicament; so would the parochial rates; so, to a considerable extent for the time, would it have been even with private debts. The customs and excise must have fallen off, instantly and largely. Their proceeds would have been reduced to a minimum, by every possible contrivance, and their claims would soon have been disregarded. There would have been a general withdrawment of deposits and balances from bankers' hands, and the cry which had been raised, 'To stop the Duke, go for gold,' would have echoed from one end of the country to the other,—a more potential battle-cry than was ever shouted by feudal chieftain. The financial Atlas, who bore up the funds for two days, must have found the world upon his shoulders heavy enough to crush him in less than two weeks. In such a state of things, workmen must have been discharged, and markets would not have been supplied. Every district would have been thrown upon its own resources; the only authorities in the country would have been those to whom the people yielded a voluntary obedience, and out of these must have sprung the power which should create, or indicate, the future government of the country. There is, comparatively, little in this process on which military force could, in any way, be brought to bear; it could not have been arrested by an army of ten times the amount of that at present in the country; they might have held a few towns in military occupation, and they might have levied plunder and forced contributions; but this mode of ruling Great Britain could not have lasted long. As it was, the military were of little account in the calculation. The power which has been described would have been beyond the sphere of their opposition, until it was above the reach of their control. It is impalpable and impassable. It cannot be arrested by the constable, nor pierced by the bayonet, nor demolished by whole parcs of artillery. The Great Captain might as well make war upon the electric fluid. It would elude as easily, and yet diffuse itself as rapidly, shock as violently, and destroy as surely. In its commencement strictly legal, quiet, and, as far as submission can be enforced, obedient, it would soon have displaced all authority, but that of its own choice, and all law but what received its own sanction. This is the power which in Ireland has abolished all tithes. It would have been tried in France, two years ago, but for the precipitation which brought the question between Charles X. and the people to a speedier issue in the streets of Paris. Some illustrative experiments, on a small scale indeed, but successfully, have been made in one or two of the north-western parishes of the metropolis, to rid themselves of the minor nuisance of a select vestry. The public mind has thus been familiarized with it, and familiarity is much to an Englishman. Its nature, extent, and force, have been frequently adverted to, commonly discussed, and are generally understood. The great capitalists of the city, and those who like satellites swim in their orbits and shine with their lustre, affected to smile at the idea; but the smile was only affected. There were those whom the symptoms filled with dismay. The collection of taxes was suspended to a considerable extent, more in many large towns in the country than in London: in two days the incipient demand for gold at the Bank withdrew from one to two millions of sovereigns; but this was nothing to what the next few days would have done, when applications must have come pouring in from the country, with a rapidity and to an extent heretofore unparalleled. The short-sighted long-headedness of George Rose, who thought to bind the lower classes to the existing order of things, by providing for the investment of the Savings Banks deposits in public securities, (and those deposits now amount to sixteen millions,) gave those classes a direct power in this novel species of conflict, of which they were about generally to avail themselves. In short, we were on the brink of a revolution; of revolution not accomplished by physical force, but by public opinion, acting on the facilities afforded for its efficient, its irresistible expression, in a great commercial country. The demonstation of this power was checked at the very outset by the revival of the nation's hopes. They will never forget that it exists; and that, when they are generally agreed, it is in their possession.

The House of Commons, in this emergency, did all that could be required of it, or effected by it. The majority were faithful to the pledges under which they were chosen. Their prompt address to the king, no doubt, presented a formidable obstacle to the projected administration. But the great battle could not have been fought by them. Had the ministerial arrangements proceeded, they would have been either corrupted, intimidated, or dissolved. A dissolution was indeed the universal expectation. In that case the people would have been left for months without representatives. Their petitions for the stoppage of supplies, or the appointment of parliamentary commissioners, would have been scattered to the winds. There would have been no interposing body between them and absolute rule. They depended, therefore, not on their representatives, however firm, but on themselves.

Another effect of that eventful fortnight is to raise our admiration of the national character. The people felt that they could afford to be calm, in the consciousness of their strength. The old, brutal Church and King populace seems to be extinct. In all our large towns there are doubtless thieves and wretches in abundance, ever ready for plunder and mischief. But generally, and especially in the metropolis, during the period on which we are commenting, they found no opportunity for transgressing beyond their usual bounds. Everything seemed quiet and peaceful, till you looked in people's faces, and heard their voices. And then it was not violence that you perceived, but high excitement and deliberate resolve. There was no need, as so often, on former occasions, to fence and guard the avenues to the Houses of Lords and Commons. There was no throwing of stones, nor breaking of windows. Thirty years ago, we remember the presence of John Thelwall in Norwich, as a lecturer on Roman History, furnishing excuse to a Tory mob for a far greater amount of outrage than has been occasioned in London by all the agitations and disappointments connected with the Reform Bill, from its introduction into the legislature fifteen months ago. We doubt whether at any of the recent meetings, at some or other of which a very large majority of the inhabitants of the metropolis have been present, any exhortation to outrage would not have put the orator himself in more personal peril than any body else. He would infallibly have been set down for a spy. This is a fact worth remarking. The more so as it is coupled with another as unprecedented, we mean the strong language held at many of these meetings as to existing institutions, arrangements, and offices, even the oldest and the highest. Some of the journals have attempted to manufacture, with the aid of misrepresentation, out of language, of this description, grave accusations against individuals and bodies, which can only be grave to those who are not aware of the absurdity of the perversion. But it is not worth while to embalm the lies of the day, even for contradiction. No art can falsify the broad fact of the admirable behaviour of the people; nor should it be unremembered that the great merit of this conduct belongs to the poorer, the less educated, the working classes. And the merit is the greater, inasmuch as they will gain little or nothing from the Bill, as to the direct and immediate bestowment of the suffrage. They are not to be raised by it into the dignity of citizenship; and it is not yet conceded that they ever shall. They have the virtue to co-operate for the extension of the rights of the middle classes, and the erection by their means, of a better constituency, though on themselves is to remain the ban and the brand of exclusion. Their day will come, and they deserve it. Their peaceful and yet determined demeanor throughout this season of storm and peril shows a degree of intelligence which is surely adequate to the task of choosing a trustworthy representative in the House of Commons.

On some occasions, the feelings of assembled multitudes, so far from degenerating towards brute violence, ascended into something of a solemn, and even of a religious character. We have inserted a Reform Song, which might rather be called a hymn, written, we believe, for a local Union by a well-known correspondent of ours, which well harmonizes with the spirit of many of the meetings that have taken place, and which, if produced at an earlier period, would probably have come into general use. The 'Gathering of the Unions,' the worthy welcome of more than a hundred thousand men to their banded brethren as they arrived on the plain, in the great Birmingham meetings, is as poetical in its construction as elevated in its spirit, and breathes the feelings of those who are leagued in what may truly be called a holy cause.

'Lo! we answer! see, we come!
Quick at Freedom's holy call,
We come! we come! we come! we come!
To do the glorious work of all;
And hark! we raise from sea to sea,
The sacred watchword, Liberty!

'God is our guide! from field, from wave,
From plough, from anvil, and from loom,
We come, our country's rights to save,
And speak a tyrant faction's doom:
And hark! we raise from sea to sea,
The sacred watchword, Liberty!

'God is our guide! no swords we draw,
We kindle not war's battle fires;
By union, justice, reason, law,
We claim the birthright of our sires,
We raise the watchword Liberty—
We will, we will, we will be free.'

The heart of our excellent friend, Hugh Hutton, of the Old Meeting, Birmingham, must have swelled in his bosom, when, on behalf of the mighty myriads around him, he blessed the God of heaven for averting from our land the confusion which had been impending. How like the roll of the billows of a wide sea on a long and echoing coast, or the multitudinous choruses which were heard by the exile of Patmos, during the visions of the Apocalypse, must have been the deep murmured response of that immense assemblage!

[From the Daily Advertiser & Patriot.]

HARVARD UNIVERSITY.

Mr Editor,—

I have no other interest in the University than such as may be presumed of every one who has received an education at that place. Not having seen a commencement for many years, I think I can compare the exhibition of this year impartially with such as I saw fifteen or twenty years ago, not intending thereby to enter into criticisms, nor to seek out defects. The most devoted friends of the University would, no doubt admit, that however respectable their advances have been, they hope to do still better things. My purpose is to speak of the exhibition of the day as to its popular effect on persons who have had some experience, and some competency to judge of the practical effect of scientific and literary education.

The exhibition consisted of a series of *monologues*, Two or more speakers never appeared at the same time on the stage. Whether this be an improvement or not on former modes, I do not undertake to say. It was the best mode, no doubt, to enable the auditory to compare orators.

English and Latin were the only languages spoken on the stage during the day. Though but a small number of such a mixed audience may understand other languages, it may be well to show, what is said to be the fact, that other languages are well learned, and could be spoken there. It is believed that the Greek, which is the expressive language of modern science, in many indispensable forms, is well taught at Cambridge; and though I might not have understood a word of it, it would have seemed to me something more like commencement to have heard it. French is a universal language, and is expected of every educated man. A French oration would have been an agreeable treat to many. One may judge rather of literature than science from a commencement exhibition. There was no reason to doubt most respectable attainments in the latter, from what was displayed of the former. It appeared from the whole series of orations, (for such they seemed to be,) that the pupils had looked beyond the walls of the college, through the contents of the library; and had considered, with respectable maturity of judgment, the passing events of the world for which they had been preparing.

In one respect the pupils have made a surprising change for the better. In this country more than in any other in the world, it enters into all the serious business of life, where many minds are to be affected to speak well. A few years ago, oratory was at the lowest possible ebb at Cambridge. It was highly gratifying to see what improvement had been made in this respect. Whether one can be an agreeable and effective orator, depends, essentially, on what nature may have done for the physical being, but much more depends on cultivation. There was a college *twang* formerly, a sort of heir loom, that descended from class to class. I heard not one sound of this. English was pronounced and emphasized, as it is among well-informed men of the world. Some of the mere bodily action of oratory was chaste and beautiful. I will not single out individuals, where all deserved so well. But I must be permitted to say, that in more than one instance I have never seen more charming specimens of oratory; they were so near the very best, as to leave nothing to be desired. I believe that President Quincy, (himself the best judge of practical oratory,) may have the merit, (so far as I have heard,) of having wrought this highly important change in collegiate tuition.

The excitement of commencement day led me again to Cambridge on the following day, to attend the meeting of the Phi Beta Kappa Society. The oration of Mr Sparks was such a one, as all who knew the nature of his pursuits, and the character of his mind, would expect and desire. The subject treated of by him, might be entitled "The Philosophy of History." He sketched out the duties of the historian, in a masterly manner, and impressed the responsibility and the solemnity of them. No man can more feelingly advert to the labors and the difficulties of the historian than Mr Sparks. He showed to his audience what an extensive and rich field there is, hardly entered upon, for the able and faithful historian of our own land. Perhaps no man can be expected to arise among us better competent to the task, than the orator of the celebration. Among the pleasing traits of Mr Sparks's performance, was a pure republican patriotism; a deep veneration for the character of Washington; an exalted tone of morality, and of kindess and good-will to man. The manner of delivery was highly appropriate; is was clear, emphatic, collected, and dignified.

The poem by Mr Felton, was the work of a scholar, and a man of genius. It is expected of the poet, on this occasion, that he will be sarcastic and witty.—Mr Felton was successful where he attempted this compliance with custom; but it was quite apparent that he was much more at home in the serious and philosophical departments of his poem. Having no skill in poetry myself, it would be too assuming to judge of smoothness and beauty of versification; and I can only judge of effect on a very crowded and well informed audience, whose reception of the muse's contribution must have satisfied the poet's ambition.

Hon. Edward Everett having resigned the presidency, the Society did themselves the very proper honor to elect Hon. Lemuel Shaw, his successor. The Society dined together as usual. What was said and sung on this occasion, may perhaps be told by some other person.

The impression left on my mind from having passed two days in a very unwonted manner, is one of great satisfaction. I have seen exalted and honorable minds and hearts faithfully devoted to rearing up learned, honest, pious, able, and above all, republican youths, to defend, preserve, and transmit the gracious gifts bestowed on this land. I have seen men assembling from various parts of our extended country, gray in public service, and justly and variously honored with public and private confidence, mingling in fraternal intercourse with juniors, through all grades for nearly half a century, down to the last who have found the favor of affiliation. I have seen all these gathered to interchange affectionate recollections, and to render their joint homage to their *Alma Mater*. There are more splendid scenes than this on the other side of the Atlantic; but there is none anywhere better for the mass who own the land, and who own themselves.

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